

The Fraternitie of Vocabondes.

As wel of ruflyng Vocabondes, as of beg-
gerly, of women as of men, of Gyrls as
of Boyes, with their proper names and qualites.

With a description of the crafty com-
pany of Couseners and Shifters.

Wherunto also is adioyned the xxv. O-
ders of Knaues, otherwyse called a Quartern of Kuauers.

Confirmed so; ever by Cocke Lorell.

(*)



The Vprightman speaketh,
Our Brothethood of Vocabondes,
If you would know where dwel:
In graues end Barge which syldome standes,
The talke wyll shew ryght well.

Cocke Lorell aunswereth.
Some orders of my knaues also
In that Barge shall ye fynde:
For no where shall ye walke I trow,
But ye shall see their fynde.

Imprinted at London by Iohn Aw-
deley, dwellyng in little Britayne
streete without Aldersgate.

1575.

The Printer to the Reader.

This brotherhood of Wacabondes,
To shew that there be such in deede:
Both Justices and men of Landes,
No yll testifeye it if it neede.

For at a Sessions as they sat,
By chaunce a Wacabond was got.

Cwho promysde if they wold him spare,
And keepe his name from knollwedge then:
He wold as straunge a thing declare,
As euer they knew synce they were men.

But if my fellowes do know (sayd he)
That thus I dyd, they wold byll me.

They graunting him this his request,
He dyd declare as here is read,
Both names and states of most and least,
Of this their Wacabondes brotherhood.
Whiche at the request of a worshipful man
I haue set forth as well as I can.

FINIS.



¶ The Fraternitye of Vacabondes both ruffling and beggerly, Men and Women,

Boyes and Gyrls, wylth their proper names and
qualties. Whereto are adiogned the
company of Cousoners and Shifters.



¶ An Abraham Man.

A Abraham man is he that walkeþ bare
arined, and bare legged, and fayneth hym
selfe mad, and carþeth a packe of wool, or
a stycce with baken on it, or such lyke toy,
and nameth hymselfe poore Tom.

¶ A Russeler.

A Russeler goeth wylth a weapon to seeke service,
Saying he hath bene a Secutor in the warrs, and beg-
geth for his relife. But his chieffest trade is to robbe
poore wayfaring men and market women.

¶ A Prygman

A Prygman goeth wylth a stycce in hys hand like an
idle person. His propertye is to steale cloathes of the
hedge, whiche they call storging of the Rogeman: or els
siltch poultry, carþing them to the Alchouse, whiche
they call the Bowlyng In, a ther syt playng at cardes
and dice, whiche they hane so sylched.

¶ A Whypacke

A Whypacke is one, that by coulor of a counterfaite
Lisence (whiche they call a Gybe, and the seales they cal
Jarckes) doth use to beg lyke a Maryner, But hys
chieffest trade is to rob Bowthes in a faire, or to pilfer
dware fro Staues, whiche they cal heaving of the Bowth
as i h. On 6. 23m 21s ¶ A Frater

A Frater goeth wylth a like lisence to beg for some
Spittlehouse or Hospital. Their pray is comonly vpp
as i h. 21m 21s ¶ A Frater

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poore woomen as they go and come to the Markets.

¶ A Quire bird.

A Quire bird is one that came lately out of prison, & goeth to seeke seruice. He is comonly a stealer of Horsies, which they terme a Priggat of Paullsteys.

¶ An Upright man.

An Upright man is one that goeth wyth the truncheon of a stasse, which stasse they cal a fitchmā. This man is of so much authority, that meeting with any of his profession, he may cal them to accompt, & comand a ware or snap unto him selfe, of al that they haue gan ned by their trade in one moneth. And if he doo them wrong, they haue no remedy agaynst hym, no though he beate them, as he wleth comonly to do. He may also comand any of their women, which they cal Doxies, to serue his turne. He hath þ chiese place at any market walke & other assemblies, & is not of any to be controled.

¶ A Currell.

A Currell is much like to the Upright man, but hys authority is not fully so great. He wleth commonly to go with a short cloke, like to grey friers, & his wooman with him in like livery, which he calleth his Ilthain if she be hys wylfe, & if she be his harlot, she is called hys Doxy.

¶ A Palliard.

A Palliard is he that goeth in a patched cloke, and hys Doxy goeth in like apparell.

¶ An Irishe toyle.

An Irishe toyle is he that carrieth his ware in hys wallet, as laces, pins, poyntes, and suchlike. He wleth to shew no wares vntill he haue his almes. And if the good man and wylfe be not in the way, he produceth of the childe or seruantes a skeene of woorl, or the worth of xii. d. of some other thing, for a penitworth of his wares.

¶ A Lack-

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A Jackman is he that can write underade, and sometime speake latyn. He useth to make comterfaitem-
tances which they call Gybes, and sell to heales, in
their language called Jackes.

A Swyngman goeth with a Pedlers pack.

A washman.

A Washman is called a Pa liard, but not of the right
making. He useth to lye in the hye way with lame or
sore legs or armes to beg. These men right Willards
will often times spoile, but they dare not copayn. They
be bitten with Spickworts, & sometime with rats bane

A Tinkard.

A Tinkard leaueth his bag a swerating at the Ale-
house, which they terme their Bowling In, and in the
meane season goeth abrode a beggynge.

A wylde Roge.

A wylde Roge is he that hath no abiding place but
by his coulour of going abrode to beg, is commonly to
seeke some kinsman of his, and all that be of hys corpo-
ration be properly called Roges.

A Kitchen Co.

A Kitchen Co. is called an ydle ranagafe Woy.

A Kitchen Mortes.

A Kitchen Mortes is a Gyrl, she is brought at her
full age to the Wryght man to be broken, and so she is
called a Dory, until she come to y honos of an Alcham.

Doxies.

Wome especially all which go abroade working laces
and spitt linges, they name them Doxies.

A Patriarke Co.

A Patriarke Co doth make mariages, & that is vntill
Death.

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The company of Cουsoners and Singers appoyed by the kyng and kyngis shisiers.

A Courtesy Train.

A Curtesy man is one that walkeþ about the back
lanes in London in the day time, and sometime in the
broadstreets in the night season, and when he mee-
teth some handsome yong man cleny apareled, or some
other honest Citizen, he maketh humble salutatiōs and
low curtesy, and sheweth him that he hath a worde or
two to speake with his masterþip. This child can bes-
haue him selfe manerly, for he wyll desire him that he
talketh withall, to take the upper hand, and shew him
much reuerence, and at last like his familiē acquain-
tance will put on his cap, and walke syde by syde, and
talke on this fasshion: Oh syz, you seeme to be a man,
and one that fauouretþ men, and therefore I am the
more bolder to b̄eake my mynd vnto your good mas-
terþip. Thus it is syz, ther is a certayne of vs (though
I say it both tame and handsome men of theyz handz)
which hane come lately from the warrs, and as God
knoweth hauie nothing to take to, being both maister-
les and montles, & knowing no way wherby to yerne
one peny. And further, wher as we haue bene welþelp
brought vp, and we also haue beene had in good esti-
matio, we are a þamed how to declare our misery, and
to fall a crauing as common Beggers, and as for to
steale and robbe (God is our record) it striketh vs to

the hart, to thinke of such a mischiefe, that eneuer any
 handsome man shoulde fall into such a daunger for thy
 worldly trash. Which if we had to suffice our want and
 necessity, we shoulde neuer seeke thus shamefastly to
 craue on such good pityfull men as you see me to be, ne-
 ther yet so daungerously to hasarde our liues for so
 byle a thing. Therefore good syz, as you see me to be a
 handsome man your selfe, and also such a one as pitieith
 the miserable case of handsome men, as now your eyes
 and countenaunce sheweth to haue some pity vpon
 this my miserable complainte: So in Gods cause I
 require your masterwyp, & in the behalfe of my poore
 afflicted fellowes, which though here in sight they cry
 not with me to you, yet wheresoever they bee, I am
 sure they cry vnto God to moue the heartes of some
 good men to shew forth their liberality in this behalfe.
 All which I with them craue now the same request
 at your good masterwips hand. With these or such like
 words he frameth his talke. Now if the party (which
 he thus talketh withall) profereth hym a peny or ii. d.
 he taketh it, but verye scornfully, and at last speakeith
 on this sorte: Well syz, your good will is not to be re-
 fused. But yet you shall understand (good syz) that this
 is nothing for them, for whom I do thus shamefastly
 entreate. Alas syz, it is not a greafe or xii. d. I speake
 so, being such a company of Serviters as wee haue
 bene: yet neuertheles God forbid I shoulde not receive
 your gentle offer at this time, hoping hereafter through
 your good motions to some such lyke good gentleman
 as you be, that I, or some of my fellowes in my place,
 shall finde the more liberality. These kind of ydle Was-
 cabondes wyl go commonly well appareled, without

any

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any weapon, and in place where they meete together, as at their hostyses or other places, they wyll beate the port of ryght good gentlemen, & some are the moze trusted, but comonly they pay them w stealing a paice of sheetes, or Couerlet, & so take their farewell earely in the morning, before the mayster or dame be stirring.

830 019181 11 A Chatour or Fingerer.

¶ These commonly be such kinde of idle Vacabondes
as scarcely a man shall discerne, they go so gorgeously,
sometime with walting men, and sometime without.
Their trade is to walke in such places, where as gen-
telmen & other worshipfull Citizens do resort, as at
Poules, or at Christes Hospital, & sometime at þ Royal
exchaunge. These haue very many acquaintances,
yea, and for the most part will acquaint them selues
with every man, and sayne a society, in one place or o-
ther. But chiefly they wil seeke their acquaintance of
such (which they haue learned by diligent enquiring
whence they resort) as haue receyued some porcion of
money of their frends, as yong Gentlemen which are
sent to London to study the lawes, or els some yong
Marchant-man or other kynde of Occupier, whose
sciendes hath geuen them a stock of mony to occupy
withall. When they haue thus found out such a man,
they will find the meanes by theyr familiarity, as very
curteously to bid him to breakfast at one place or other,
where they are best acquainted, and closely amonge
themselves wil appoint one of their fraternitie, which
they call a fyngerer, an olde beaten childe, not onely in
such deceites, but also such a one as by his age is pain-
ted out with gray heares, wrinkled face, crooked back,
and most commonly lame, as it might seeme with age,
ye

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gen and such a one as to shew a suspittifly, shal weare a homely cloke and hat scarce worth. vi. d. This nimble fynched knyght (being appoynted to this place) cometh in as one not knownen of these Cheaþours, but as unwarenes shal sit down at the end of the bord where they syt, & call for his penaþ pot of wine, or a pinte of Ale, as the place serueth. Thus sittynge as it were alone, mumbryng on a crust, or some such thing, these other yong knyghtes wil finde some kind of myrte talk with him, some tyme questioning wher he dwelleþ, & sometimes enquiring what trade he blyþeþ, whiche comonly he telleþ them he blyþeþ his bandyng: & talking thus merely, at last they aske him, how sayest thou fater, wylt thou play for thy breakfast with one of vs, thnt we may haue some pastime as we syt? Thys olde Barle mabynge it straunge at the first saith: My maystres ich am an old man, and halfe blinde, and can spy of very few games, yet for that you see me to be such good Gentleman, as to profer to play for that of whiche you had no part, but onely I my selfe, and therefore of right ich am worthy to pay for it, I shal with al my hart fulfyl your request. And so falleþ to play, somtyme at Cardes, & sometime at dice. Whiche through his couterfayt simplicite in the play somtyme ouer counteth himself, or playeth somtyme against his wyl, so as he wold not, & then couterfaþeth to be angry, and falleþ to swearing, & soleþ sing that, profereth to play for a shillyng or two. The other therat haþing good spore, seyning to mocke him, falleþ agayne to play, and so byþ the intergerdemane, & couterfaþing, winneth ech of them a shilling or twain, & at last whispereth the yong man to the eare to play with hym also, that ech one myght haue a fling at him.

W.I.

This

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This yong man for company falleth againe to play also with the sayd fyngerer, and winneth as the other did which when he had loste a noble or .vi.s. maketh as though he had lost al his mony, and falleth a intreating for parte thereof againe to bring him home, which the other knowing his wond and intent, stonely denieth and testeth a scoteth at him. This fingerer seeming then to be in a rage, desirereth the as they are true gentlemen, to tarry till he fetcheth more store of money, or els to point some place where they may meete. They seeming greedy here of, promiseth faithfully and clappeth handes so to meete. They thus ticklyng the young man in the eare, willeth him to make as much money as he can, and they wil make as much as they can, and resent as though they wil play booty against him. But in the ende they so vise the matter, that both the young man leeseth his part and as it seemeth to him, they leesing theirs also, and so maketh as though they would fal together by the eares with this fingerer, which by one wyle or other at last conueyeth him selfe away, & they as it were raging lyke mad bedlams, one runneth one way, an other an other way leauing the loser in dede all alone. Thus these Cheatours at their accustomed hosteries meete closely together, and there recefur ech one his part of this their vile spoyle. Of this fraternity there be that be called helpers, which comonly haunt tawernes or alehouses, and cometh in as men not acquainted with none in the compayne, but syping them at any game, wil byd them God spede and God be at their game, and wil so place him selfe that he wil shew his fellowe by sygnes and tokenes, without speech commonly, but sometime with scarched wordes

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wordes, what cardes he hath in his hand, and how he may play against him. And those betwene the both getteth money out of the others purse.

A Ring faller.

A Ryng faller is he that getteth fayre copper rings, some made like signets, & some ascer other fashions, very faire gylded, & walketh vp and down the streetes, til he spieth some man of the country or some other simple body whom he thinketh he may deceave, and so goeth a litle before him or them, and letteth fall one of these ringes, which when the party that commeth after spieth and taketh it vp, he having an eye backward, crieth halfe parr, the party that taketh it vp, thinking it to be of great value, prospereth him some money for his parr, which he not fully denieth but willeth him to come in to some alehouse or taverne, and there they will comon upon the matter. Which when they come in, and are set in some solitary place (as commonly they call for such a place) there he desirith the party that found the ring to shew it him. When he seeth it, he falleth a entreating the party that found it, and desirith him to take money for his parr, and telleth him that if ever he may do him any frendship hereafter he shal commaund him, for he maketh as though he were very desirous to haue it. The symple man seeing him so importune vpon it, thinketh the ring to bee of great value, and so is the more lother to part from it. At last this ring faller asketh him what he will geue him for his parr, for saith he, seeing you wyl not let me haue the ring, allowe me my parr, and take you the ring. The other aswesh what he counteth the ring to be worth, he answereth, b.ij. vi. pound. No saith he it is not so much worth

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B.ij.

Well

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Well (saith this Ringfaller) let me haue it, and I wyl alow you. xl. s. for your part. The other party standyng in a doubt, and looking on the ryng, asketh if he wyl geue the money out of hand. The other answereth, he hath not so much ready mony about him, but he wil go fetch so much for him, if he wil go with him. The other that found the ring, thinking he meaneth truly, beginneth to profer him. xx. s. for his part, sometyme s more, or les, which he verye scornfullly refuseth at the first, and styl entreateth that he might haue the ring, which maketh the other more fonder of it, and desireth him to take the money for his part, & so profereth him money. This ring faller seing þ mony, maketh it verye straunge, and first questioneth with hym wher he dwelleth, and asketh hym what is his name, & telleth hym that he see meth to be an honest man, and therfore he wil do somwhat for friendshys sake, hoping to haue as friendly a pleasure at his hand hereafter, and so profereth hym for. x. s. more he should haue the ryng. At last with entreate on both partes, he geueth the Ring faller the money, and so departeth, thibkynge he hath gotten a veryp great Iewell. These kynde of deceyving Vacabondes haue other practises with their rings, as somtimes to come to buy wares of mens Prentesies, and somtimes of their Masters; and when he hath agreed of the price, he sayth he hath not so much money about him, but pulleth of one of these rings of from his fyners, and profereth to leaue it in pawn, tyl bys Master or his friendes hath sent it; so promising to bring the money, the seller thinking he meaneth truly altesfyl him go, and never seeth him after, tyl perhaps at Tyburne or at such lyke place. There is another kynde of

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These King choppers, which comonly carry about them
a faire gold ring in deede, and these haue other coun-
terfaut rings made so lyke this gold ring, as ye shal not
perceiue the contrary, styl it be brought to þe tolthone.
This child wyl come to borow many of the right gold
ring, the party mistrusting the Ryng not to be good,
goeth to the Goldsmith with the party that hath the
ryng, and tryeth it whether it be good golde, and also
wayeth it to know how much it is worth. The Gold-
smith tryeth it to be good gold, and also to haue þyð ful
weighe like gold, and warenteth the party which shall
lend the money that the ring is worth so much money
according to the weight, this yonge comming home
with the party which shal lend the money, and haing
the gold ring againe, putteth vp the gold ring, and pul-
leth out a counterfaite ring very lyke the same, & so deli-
uereth it to the party which lendeth the money, they
thinking it to be the same whiche they craved, and so des-
livereth the money, or sometyme giveth em, and thus
wyl be deceaved.

¶ The .xxv. Orders of Knaues, otherwise called a quareyne of Knaues, confirmed.

for ever by Cocke Lorrell.

1. Troll and Troll by.

Troll and Troll by, is he that haue setteth night by no
man, nor no man by him. This is he that would
wills deere wife in a place, and haue none with her by no
thankes, & at last is tynged out by þe dede Maister.

2. Troll with.

Troll with, is he that haue none knowe the seruantes
þe Maister. This knave with his cap on his head
lyke

Tab. xxv. Orders of Knaves. I

lyke Capon hardy, wyllyngt downe by his Maister, or
els go cheeke by cheeke with hym in the streeete.

John 16:30 in 28, p. 131. **Troll hazard of trace.** 22:23 22:25 22:26

¶ **T**rollhazard of tracaris he that goeth behynde his
Master as far as he may see hym. Such knaues com-
monly bise to buy Spicecakes, Apples or other trides,
and doo eate them as they go in the streetes lyke vaca-
bond Boys. **T**rollhazard of tritace. **T**rollhazard of
tritace. **T**rollhazard of tritace, is he that goeth gaping af-
ter his Master, looking to and fro tyll he haue lost him.
This knaue goeth galynge about lyke a foole at euery
tor, and then seeketh in euery house lyke a Masterles
dog, and when his Master nedeth him, he is to seeke.

Chase Letter, and the post office.

Chafe Litter is he that wyl plucke by the fether-
bed dr Matrice, and pisse in the bedstraw, and wyl ne-
uer tyse uncallid: This knave berapeth many spimes
in the corners of his Maisters chamber, or other pla-
ces inconuenient, and maketh cleane hys shooes with
the couerlet or curtaines.

Obloquium. V. 22. p. 1. 2

Obloquium is hee that wyl take a tale out of his
Masters mouth and tell it him selfe. He of right may
be called a malapart knave. VG 10113 101

7. Rince Pytcher.

Since Pytcher is he that will drinke out his thred
at the ale or wine, and be oft times dronke. This is a
lascare he knowe that will stoll his Masters drinke, and
steale his meate that is kept for him. This is a scalding

8. Jeffrey Gods Fo.

The xxv. Ordres of Knaues.

othes. This is such a lyng knaue that none wil beleue him, for the more he swereth, the les he is to be beleued.

9. Nichol Hardes.

Nichol Hartles is he, that when he shold do ought for his Maister hys hart falleth him. This is a Tre-
wande knaue that faineth hymselfe sick when he shold woake.

10. Simon soone agan.

Simon soone agan is he, that when his Maister hath any thing to do, he wil hide him out of the way. This is a loytring knaue that wil hide hym in a corner and sleeppe or elst run away.

11. Greene winchard.

Greene Winchard is he, that when his hose is bro-
ken and hange out at his shooes, he wil put them into his shooes againe with a sticke, but he wyl not attend them. This is a slouthfull knaue, that had leauer go lyke a begger then cleanly.

12. Proctour.

Proctour is he, that will tary long, and bring a lyte, when his Maister sendeth him on his errand. This is a gibber gibber knaue, that doth sayne tales.

13. Commitour of Tidings.

Commitour of Tidings is he, that is ready to bring his Maister Nouels and tidinges, whether they be true or false. This is a tale brater knaue, that wylles report wordes spoken in his Maisters presence.

14. Gyle Hather.

Gyle Hather is he, that wyl stand by his Maister when he is at dinner, and bid him beware that he eate no raw meat, because he woulde eate it hymselfe. This is a pickthanke knaue, that woulde make his Maister beleue

Beldeur that the **Cocke** is the bretcher that is a **Cocke**, as also
is **Bawde Phisicke**, that is a **Bawde Phisicke**.

Bawde Phisicke, is he that is a **Cocke**, when his
Maister's meat is evill dished, and he challenging
him therefore, he wyl say he wyl eate the rawest mor-
sel thered of hym selfe. **This** is a **causye knaue**, that wyl
contrary his Maister alway.

16. **Mounch present.**

Mounch present is he that is a **great gentleman**, for
when his Maister sendeth him with a **present**, he wyl
take a **taste** thereof by the **waye**. **This** is a **bold knaue**,
that sometyme will eate the **best** and leaue the **worst**
for his Maister.

17. **Cole Prophet** is he, that when his Maister sendeth
him on his **errand**, he wyl tel his **answert** therof to his
Maister or he depart from hym. **This** **tittuell knaue**
commonly maketh the **worst** of the **best** betwene hym
Maister and his friende.

18. **Cory fauill** is he, that wyl lye in his **bed**, and copy the
bed bordes in which hee lyeth in steede of his **horse**.
This **slouthfull knaue** wyl bushill and scratch when
he is called in the morning, for any **haste**.

19. **Dyng thrif** is he, that will make his Maister's **horse**
eate **pies**, and **rybs** of **beefe**, and **drinke ale** and **wyne**.
Such false knaues oft tymes, will sell their Maisters
meate to their **owne profit**.

20. **Esen Droppers** said is a **thunder**
Esen Droppers beare they, that stand under men's
wales or windowes, or in any other place, to heare the
secretes

secretes of a mans house. These misdeeming knaues wyl stand in corners to heare if they be vntil spoken of, or walte a synewd turne.

21 Coplogyke.

Coplogyke, is he that when his maister rebuketh hym of hys fault he wyl geue hym xx. wordes for one, els bwd the devills Dater noster in silence. This proude prating knaue wyl maintaine his naughtenes when he is rebuked for them.

22 Vnchriste.

Vnchrist, is he that wil not put his weareing clothes to washing, nor black his owne shooes, nor amend his owne weareing clothes. This rechles knaue wyl alway be lousy: and say that he hath no more shift of clothes, and flaunder his Maister.

23 Vngracious.

Ungracious, is he þ by his owne will, will heare no maner of seruice, without he be compelled therunto by his rulers. This knaue wil sit at the alehouse drinkeing or playng at dice, or at other games at seruice by me.

24 Nunquam.

Nunquam, is he that when his Maister sendeth hym on his errand he wil not come againe of an hour or two where he might haue done it in halfe an houre or lesse. This knaue will go about his owne errand or pastime and saith he cannot spedde at the first.

25 Ingratus.

Ingratus, is he that when one doth all that he can for hym, he wil scant geue hym a good report for his labour. This knaue is so ingrate or vnkind, þ he considereth not his frend frō his fo, & wil requit euil for good & being put most in trust, wil sonest deceiue his maister.

f I A I S.

C.i.

